Volume X Chicago, Ill., March, 1934 Number 12

The Liberalist

COME WITH NO SHARP SURPRISE

Blow gently, March, as you come near.
Do not disturb this brazier of brown leaves.
Within, a flickering flame of yellow Crocus burns,
Giving its fragile lamp to light the Spring this way.
(Quick footsteps rustled on the hills but yesterday.)
Blow gently, March, a saffron lantern overturns
So easily. Come with no sharp surprise.
A too imperious breath would break this cup
That keeps its vigil fire for April's eyes.

—Bradford White.

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THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume X Chicago, Ill., March, 1934 Number 12

MEDITATION

"Infinite and eternal Heart, in this moment of utter loveliness and of deep inspiration, how we really covet the opportunity of garnering up all of the cares, troubles and trials that men and women have writen to us about this past week and that have come in contact with our lives, awful conditions, awful worries, awful anxieties, awful cares, awful sufferings and awful sorrows. How we would love, in this moment, if we only knew how and if we only could, take everything which is disturbing human hearts, all of these anxieties and all of these tears, and garner them all together into one great expression of men's fears, and men's restlessness, and men's defeats, and men's frustrations, and bring them all into the presence of that eternal white light of everlasting brilliancy that would bring to every problem a ray of remedy, and to every soul surcease and comfort.

Infinite and eternal Heart, some way, can there not be a verification to every individual in trouble and in difficulty that there is a solution and there is a way out, that there can be no permanent defeat, no eternal disaster; that at the end of every life, every struggle and every problem there can be adjustment to the eternal symphony of the everlastingly divine.

Today, to all of those who have written and spoken to us, we would make the inspiration of this hour something which would lodge so deeply into their consciousness that they would receive an inspiration and encouragement to continue with life, meeting it bravely and heroically, and when we feel that there is hardly one step more that we can take, and when we realize that we have been battered and brutalized by the experiences of life and the whole tendency would be to run away or to bury our heads in the sands of forgetfulness, that we would see how cheap that is, and how ridiculous, and that we would feel the influx and manifestation of that divine concern which Thou hast for everyone.

So, to everyone listening in the little home, humble, obscure and lonely, in the palace by the side of the lake, wherever men and women are in relationship with this divine moment, may the great presence of that holy experience which is the spirit of eternal Perfection, be the medium for our inspiration. May every heart be quieted, every tired and sick body have rest for a little while, every anxious father and mother quiet for a little while, every broken, discouraged life may they be restful for a moment, may we all linger, pastor and people, critic and friend, enemy and lover, may we all tarry in the presence of that inexhaustible source of love and of energy, that could we keep the contacts from that source, life would always be a beautiful experience of perfection and of love.

So, quietly, reverently, we wait for the presence in our hearts and lives of the divine and eternal spirit of righteousness, of love, and of peace."

"THE CAUSE AND CURE OF PESSIMISM"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, January 28th, 1934

"One of the loveliest things which I think any of us can do is to share the good things that come our way with friends and loved ones and with all whom we come in contact, and because of this principle of sharing I feel that those of you who come to the Peoples Church of Chicago Sunday after Sunday and give me the inspiration of your presence are always desirous of sharing with me in the expression of our vast unseen congregation of the air.

I have no way of estimating how many people listen. I have had various estimates given to me, but have no way of approximating the fact. I rather assume that almost every radio broadcast over-estimates its number of listeners and think more people listen than actually do. Probably it is the same with me and the service of the Peoples Church of Chicago, but it is a constant challenge to me as these Sundays come one after another, and I face this visible audience, and at the same time carry with me the awareness of the great invisible congregation. I know that you become accustomed to a man's mannerism and the sound of his voice, to the way he combs his hair and the kind of necktie he wears and in the personality, and that often the crispness and the freshness and vitality of the first influence is subsequently gone. I think it explains why people come in and out of churches and institutions. They come for a few weeks or months and are very enthusiastic, but when the newness is worn off they are gone. Consequently, the sermon for the individual who goes shopping is not the type of sermon which I have in mind to give to you this morning. It is a constant challenge, and whenever anything happens to me, as it has since the first of the year, in response to my radio congregation, I ought to share it with you, because you are The Peoples Church of Chicago. You people who attend this church and who come here Sunday morning after Sunday morning and who give me the inspiration of your physical presence of the Peoples Church, it is no better and no greater than you are, without the visible audience there could be no Peoples Church.

When I say to you that this is my tenth year upon the air, and this institution, with one exception, is the oldest institution of continuous broadcasting of any religious service west of Pittsburgh in the United States of America; we were the second church to go on the air regularly from Sunday to Sunday west of Pittsburgh, and we are still on the air after ten years, with the interesting reaction that every dollar of the expense of the broadcasts which is considerable of a sum, has come to us from our radio listeners. Something that no other institution in religious broadcasting in America can equal, and it has come to us entirely as the voluntary gift of our radio friends. The broadcasting has really never cost the Peoples Church of Chicago a dollar, with the result that when my radio friends, after all these years, do for me what they have done these past two weeks, I could not let it pass without sharing with every individual member and friend in this fine congregation this morning, the joy and inspiration of my heart.

I began the series of sermons on the first Sunday of the year on 'Courage,' and the next Sunday on 'Fear,' and this day we have 'Pessimism' and never in the ten years of my ministry have the

people opened up their hearts to me as they have opened them in the past few weeks. I have enough self revelation on my study table at home that were I a Dickens I would be kept busy writing novels. People have written to me out of the depths of their experiences, out of the very caverns of their failures, defeats and troubles. They have come by airmail, by special delivery, by personal messengers, in all sorts of ofrms, in all sorts of ways, during these past two weeks, and particularly the last two days. I said: 'Is it not a tremendous thing, a beautiful thing, is it not a great thing that one can have the opportunity in a chaotic, disturbed, confused, transitional world like the world we are in where people have had a period of great frustration and a financial and physical defeat, where these reactions have brought characters out in the open that would be submerged during other periods of life, but where all of these experiences have taken place, and then they write to you and thy tell you the whole story and they ask you: 'Doctor Bradley, what shall I do? What would you do in a similar circumstance?'

My answer first was on 'Courage' and the second on the destruction of the specter of 'Fear' in human life, and now, this morning, we approach the border line of what shall be the attitude of the individual toward life in the presence of the experiences which we all have to face in a world so graded that not one hour can be predicated with finality, a world so constituted that none of us know where the lightning will strike next, a world so fundamentally based that not one single hour follows another with any sense of security as to the protection of ourselves or loved ones, a world so basically fundamental, a world of such transitional character that what shall be the attitude of the individual, in the presence of a world like this, that really wants to live life in terms of constructive attitude, not submerging themselves into a Pollyanna attitude of self denial in the presence of reality, not one who really wants, in the vernacular of the street, to sort of 'kid' themselves, if you will pardon the abruptness, that God's in his heaven, and all's well in his world, and therefore it is not necessary to have any attitude towards life, except one of eloquent, everlasting optimism, a sort of characterization that is rather unlovely and distasteful to me. I am not talking about that attitude today when discussing the cause and cure of pessimism.

I surmise immediately the observation that much of our philosophical attitude in life in terms of optimism or pessimism is dependent upon our physical condition. That is a very naive observation, so naive that for some people whether life is worth living or not is a matter of the condition of their liver. Does it affect the dynamic attitude of certain people in their attitude toward life? Of course, I recognize immediately that there are those who have glandular defects and physical defects and that there are physical conditions which cause a lack of synchronization of the functional capacities of the body, so that in the perfect synchronization of the body there is a perfect equilibrium of its physical and mental health, and I acknowledge immediately that much of the pessimistic thinking comes from individuals who are biologically disturbed. If you possess an attitude of deep and black fatalism about life, it might be well to have a check up on your physical condition; it might be well to discover if there are not certain physiological influences that may be entering into the finer expression of your mental outlook, and I think, therefore, that it is necessary and is quite the thing to do, for an individual who finds himself day after day in the throes of what is sometimes called the 'blues' which are, after all, phy-

siological, to find out if there is a connection between your mental and physical constituencies, and many of you may find that there is.

I am much more concerned about treating this subject on a higher plane and take it out of the realm of the physiological and bring it into the area of our own individual experience and find there if we are justified in assuming a constructive, critical optimistical attitude towards life and what it has to offer.

There have been pessimists, great voices of the past on the subject to pessimism. The only voice that comes down to us from that pocketbook of the world, the best drama, Job. Author unknown, time in which it was written, unknown, probably much younger than bibliographical scholarship apply to it, but out of that great past you will find in the philosophy of Job's friend, who, when Job is warned that his prosperity affirms his spiritual comfort and his mental ease, and that if these were to be taken away from him and God was to strike him with poverty, with grief, with despair and with anguish, he would no longer be the man that he is and his philosophy would not warrant the experience. Now, what's the use of denying, ladies and gentlemen, that our experience and our philosophy of the experience are inseparably interwoven? If I were to go to any individual in this congregation this morning and talk to him about his philosophy of life, I would find that it was largely predictated by his experiences of life. You do not merely sit down and say: 'I am going to develop a philosophical attitude toward life, I am going to have a philosophy. No one does. All philosophy is predicated, formulated and developed by the experiential contact of life. That's the origin and continuity of it. And they said to the character of Job that God is giving you all of these things, and as long as he does then your faith is certain, is sure. Then what happened? The devil and God make a bargain for the soul of Job. The devil says to God: 'Consider thy servant, Job, he is a perfect and an upright man because he is spiritually at ease, but smite him and he will curse you.' And so, the ancient dramatist, in this beautiful symbolism, tells us that they agree that God will smite Job with disease, the death of his loved ones, with the devastation of his crops and his animals, with the loss of his lands, with everything, as a test of his strength and as a test of his philosophy, but he makes one reservation. God said: 'You can do all these things to my servant, Job, all of these things to him, but there is one thing you cannot do, you cannot touch his soul, that remains inviolate! That cannot be touched,' and then the fight was on between God and the devil. You know when Job's friend comes to him after Job has been cursed with the awful suffering in his body, his crops and animals killed and destroyed, family and relatives dead, and ruin stands about him, and then friends said to him: 'O, Job, I know why, because you have a secret sin and you are not pure in your life and punishment has come to you,' and Job meets that philosophy, and when another friend says: 'I know why this has come to you, because you are unduly selfish and you only lived for yourself and did not consider others.' Job paid no attention to that. Another said: 'Job, what kind of a God have you?' and that was Job's wife that raised that argument—somewhat unusual, but she did. 'If I pretended to worship a God that would do to me, what God has done to you, I would curse God and die,' and Job's wife turned to him and said: 'Curse God and die!' Then the supreme heroism of a philosophical optimism based upon an attitude toward life that could not be disturbed by external circumstances!

Do you not see what I mean by optimism? I am not pleading for a Pollyanna attitude for the perpetual grin. There is nothing more disgusting and irritat? ing, and I am not talking about the individual at all who simply is light and airy and goes through life dancing on a sunbeam! LIFE IS TOO REAL TO ME FOR THAT and for my radio friends, and for you, for any such sort of cheap, shoddy philosophy as that. What I mean by optimism is a fundamental anchorage, if you please, of a permanent and fundamental reality that external circumstances of health, business, family, land, or accident do not, in themselves, possess enough capacity to destroy the fundamental soul of faith. That's the message of the modern Job, that there is something in your lives that cannot be destroyed by any external circumstance to your courage; that there is something eternally and fundamentally **you** that no flood, that no disease, no illness, can take away, and that no disease can wither, that no bankruptcy can disrupt, and that no death can destroy. There is something in the individual soul that is so eternal in character, and so magnificent in structure that it cannot be defeated, permanently so, by any issue of life. That, ladies and gentlemen, is what I mean by a fundamental optimistical philosophy. That is in counter-distinction to our pessimism which is sometimes called by all of these things that I have enumerated and outlined to you.

The other great example that stands out in the characterization of the force of my theme this morning is Ecclesiastes, or the preacher. Well, I don't suppose you know, probably you don't read very much in the Old Testament, but if you want to read the greatest portrayal of pessimism that any literature contains, read the Book of Ecclesiastes in the Old Testament, and if it does not give you the blues I'll miss my judgment entirely. I read it over yesterday afternoon as a preparation of this address this morning, and when I got through with it, the thing that I wanted to do was to tear it out of the book and throw it out of the window. It does not belong in a healthy mind; it just could not be made applicable to the reality of life experience, — bitter and cynical as it was.

You know Ecclesiastes, they call it the 'preacher.' I don't know why, any preacher that has a cynical message and a fated message has no business in any pulpit anywhere. The only business of the preacher is to touch life. Inspiration and truth through personality is great preaching always, and no minister has any business, in a day like this, attempting to defend any ancient creed, or hold that any ancient creed can be made applicable. Our business now is to forget those things that separate us and to identify ourselves in unity, with things that make us one. We are to be the one that humanity can look to! Why, humanity is looking at us and saying: 'Is it then all fatalism, is there no meaning to it? Is war the only way out in the world? Is economic disaster the only thing that is around the corner? Is despair all there is to life? Tell us, Mr. Preacher! Tell us, we are hungry and we are waiting for that moment!" That's the inspiration that I feel, and I never felt it as keenly and strongly as I have recently. I never tried to meet the challenge with such energy before!

Poor old Ecclesiastes, he had everything too, he was not poor, he suffered no depression, he was quite wealthy, and poor old Ecclesiastes, with all of that, comes out with this philosophy of loss, this fundamental doctrine, and this is his great climax: 'Vanity, vanity, all is vanity!' sayeth the preacher. Why, Bible or no Bible, it is a lie! Philosophy or no philosophy, it is not true. If I met that kind of a preacher I would argue with him, because

life is not all vanity. I have seen too much heroism in the hearts of men and women to say that! I have seen too many people in the midst of great difficulties that stood with their faces turned to the battlefront and their lives surrounded by the odds against them, and I have seen them go through the conflict with a flush of victory on their brow, to say: 'Vanity, all is vanity!' I have seen civilization grow and develop with the black superstitions of the middle ages that were prehistoric and prescientific, until the genius of men have given an opportunity for the flowering of the finest things in human life. If men would only develop and utilize the opportunity before them! The mere fact that man fails in some of these particulars does not mean that an individual is a pessimist. I have seen heroism and because I have never known a pessimist but what I have found a spark of life kept alive when everyone said: 'Let it die, it cannot live.' I have seen some one hold on in a moment like that, and that's why I am an optimist. I have seen people in the midst of the brutalities of life, I have seen them hold on and that dispelled all pessimism from my mind.

I could not close any philosophy of pessimism without recalling Arthur Schopenhauer. Now, what about Schopenhauer? Poor Schopenhauer, he was rich too, he was the son of a rich man, and his father was the heritage of one of the most aristocratic of all Jewish blood, he was a Castilian Jew, and he had the great blood of Castile in his veins and arteries. He was a banker and shipping merchant, and then he married a girl many years his junior, a woman whom he really never loved, and who never loved him, and Arthur Schopenhauer was the result of that union. An antipathy existed between the father and mother and between the mother and son which lasted to the end of their lives. They never spent an hour in harmony together. The mother and son fought all the time until she said to him: 'Take your heritage, $14,000.00 and your income of $700.00 a year and leave.' His mother was a writer of poems and interested in art, and she was insanely jealous even of the budding genius of her son and she said to him that the world would be reading the poems of Johanna Schopenhauer when the first editions of Arthur Schopenhauer could be bought for a penny. In reply to his mother, he said, and these were their parting words: 'Well, you will live in history principally and only as the mother of Arthur Schopenhauer, and that will be your only right to posterity.'

What can you expect, with $14,000 at the age of fifteen years, with an income of $700 a year, which was, at the time, a considerable sum of money. He went to Dantzic, then a free city of Prussia, took a room and lived an old bachelor until he developed a philosophy of pessimism and sees nothing at the end of his life finally but disaster based upon the much mooted idea of the freedom of the will. Schopenhauer, who says in his philosophy that no man's will is free, that there is no such thing as the freedom of the will; that we may think that we have a choice and to appearances we may exercise a choice, but the very faculty of choice is predetermined so that no will is free, that it is predetermined and therefore we are, all of us, dominated by a thing called 'fate,' and that whether we will or not, the way is marked and preconceived, and Schopenhauer says: 'We are all victims, there is no free will, it will end in a colossal tragedy, the curtain will be run down,' and then he says, 'What of it?' 'What of it?' In that philosophy is the expression of that idea of fatalism. This lad who could not see what I see, I can see it rather clearly today and which I want to pass on to you.

There is something to be said for pessimism, it has a place. Of that I have no doubt. There is something to be said for pessimism, but it cannot all be said when you incorporate it as a final philosophy, and I wish that there was some word—I may go ahead and coin one, or perhaps you can — but I feel there ought to be some word just between the pessimist and the optimist. The pessimist who will not deny facts, who will accept the reality of the philosophy, who knows life, who sees no free will, only fate; the optimist who says: 'Eat, drink and be merry, for tomorrow we may die, or not, but what of it?' Now, finally, when you get those extremes you get both saying the same things, in between there must be some word, or something that can mean that life is real? Yes. Troubles are real? Yes. Anxieties are great? Yes. Unable to give intellectual credibility that will remove doubts or question your religious philosophy. Is that pessimism? No, it is heroism, buoyancy. Does it constitute life on its highest plane? Not at all. In between there can be a constructive, dominant, vital, critical thought, and that would be my suggestion to you, assured of the fact that there is a reality which nothing can disturb, that brings healing on its wings and strength in its soul.

THERE IS SOMETHING THAT CANNOT BE DISTURBED! Now I close with an illustration. It is rather funny, I think, I used it some years ago and perhaps you might have heard it. If you have, what of it? It is an illustration which means just what I mean when I think of certain kinds of people. We had an old farmer in our country who was a pessimist. It did not make any difference what there was to be enthused about except for pessimism and in that respect he was just like Schopenhauer. Schopenhauer was enthusiastic about pessimism and if he had turned his enthusiasm into a constructive philosophy it would have been different, he was a very great man. This farmer was a pessimist of the highest rank and of the first water. You would say to him: 'See the sun is shining and it is a lovely day!' and he would come back with this: 'Well, it is a weather breeder!' (Laughter) He could not enjoy a beautiful day because it was breeding bad weather. If you passed by his farm and he came out to the fence and you said: 'Joe, that's a magnificent crop of corn you have there, I never saw such fine corn for this time of the year,' and he would turn and say: 'Yes, it is a good crop all right, but it is terrible hard on the soil.' (Laughter) The mere fact that he was having a good crop disturbed his appreciation because it hurt his land. That is what I call a confirmed pessimist. There is no hope for a man like that!

But that is not your attitude, I am sure, and it is not mine. Let us not think that any experience is fatal. You will see what I mean by a constructive optimism when you sound the depths of that statement. No experience in life is fatal or final! Let that sink in. Nothing that can happen to you is final. Nothing that can happen to you is fatal. These are only things that affirm what is to me a reality in my own life.

'Our little systems have their day,
They have their day and cease to be,
They are but broken parts of Thee
And Thou, O, God, are more than they.'

That will keep every heart buoyant, throbbing, alive in a true optimism."

Man, freed from the fetter of his gods, can not and should not depend upon anything except himself for the fulfillment of his destiny.

—Clemenceau.

EASTER IN THE PEOPLES CHURCH

The church is planning the most active and inspiring Easter program in its history. During the Lenten Season the pastor is delivering a series of sermons and addresses relating to religion and life. The response to these efforts has been unprecedented. Holy Week will be observed by the church in a week's meetings of usual character and interpretation. Beginning Monday noon March 26th and extending through Good Friday March 30th, Preston Bradley will speak twice every day. The Noon Meetings will be held in the Erlanger Theatre in the heart of Chicago's Loop. These services will begin at 12:10 sharp and close at 12:40 sharp each noonday Every evening at 8:00 o'clock he will preach in the church. On Wednesday night of Holy Week the subject will be the "Book of Books." On Thursday evening will be held our Memorial Serivce for all who have passed during the year. A Communion service will be held at this service. On Good Friday night the usual service of quiet and contemplation with an address on "Appearance and Reality." People of all creeds and faiths are invited to these services and a special invitation is extended to Radio Friends.

Three services Easter Sunday, April 1st, 10:45 a. m.; 3:00 p. m. and 7:30 p. m.

NEW MEMBERS

New Members will be publicly received into the church on Easter Sunday at the 3:00 service. There will be three services on Easter Sunday, 10:45 A. M.; 3:00 P. M. and 7:30 P. M. Children will also be christened at the afternoon service. If you desire membership in the church will you kindly send your names to the church office or see the pastor after any service who will be found standing at the foot of the stairs leading in to the vestry. Kindly make arrangements for the Christening service at the church office with the secretary, Mrs. Harrison. Phone Longbeach 6878. Radio friends who may desire membership are cordially welcomed. Kindly write the pastor at the church, 941 Lawrence Avenue, Chicago.

THE OBSERVANCE OF LENT

An Editorial
in The Christian Leader

Lent is a period that fits into the new mood. There are those to whom it is irritating. Then they should not have anything to do with it. No religious observance that creates a feeling of rebellion is useful. Of course if people are so narrow that it irritates them to have other people observe Lent, we probably cannot help them much.

In the liberal church this emphasis on Lent is especially needed. It tends to bring us back from overmuch juggling with words, overmuch polishing our statements. In Lent we come to see that there is a mighty reality called religion, vastly greater than any of the forms into which we put it or any of the rites which we use to propagate it. All of the observances of Lent are important only if they give us some contact with this reality. It has been found that reading of devotional literature, a study of the lives of religious leaders, going to church, praying in secret, help people find the great reality. So we use these methods. We buy inexpensive booklets so that people may commune together in the morning. We have special services. We go to hear inspiring speakers.

Wise pastors find that Lent is a time when they can be helpful in the homes of their people, listening to the joys and sorrows, dropping a word here and there. The forty days furnish an opportunity.

STATE AND CHURCH

President Franklin D. Roosevelt
In an Address before the Federal Council of the Churches of Christ in America

You have come through to the threshold of a new era in which your churches and the other churches— Gentile and Jew— recognize and stand ready to lead in a new war of peace—war for social justice.

If I were asked to state the great objective which Church and State are both demanding for the sake of every man and woman and child in this country, I would say that that great objective is "a more abundant life."

The early Christians challenged the pagan ethics of Greece and of Rome; we are wholly ready to challenge the pagan ethics that are represented in many phases of our boasted modern civilization. We have called on enlightened business judgment, on understanding labor, and on intelligent agriculture to provide a more equitable balance of the abundant life between all elements of the community.....

From the bottom of my heart I believe that this beloved country of ours is entering upon a time of great gain. That gain can well include a greater material prosperity if we take care that it is a prosperity for a hundred and twenty million human beings and not a prosperity for the top of the pyramid alone. It can be a prosperity socially controlled for the common good. It can be a prosperity built on spiritual and social values rather than on special privileges and special power.

Toward that new definition of prosperity the churches and the governments, while wholly separate in their functions, can work hand in hand. Government can ask the churches to stress in their teaching the ideals of social justice, while at the same time government guarantees to the churches—Gentile and Jew—the right to worship God in their own way. The churches, while they remain wholly free from even the suggestion of interference in government, can at the same time teach their millions of followers that they have the right to demand of the government of their own choosing the maintenance and furtherance of a "more abundant life." State and Church are rightly united in a common aim. With the help of God, we are on the road toward it.

SELF-SUFFICIENCY

Walter Lippmann
in Foreign Affairs

If at this moment in the autumn of 1933, I had to testify in answer to the question: Is the United States passing through a social revolution which will bring into being a closed and controlled economy? I should have to answer in some such way as this: The economy of the United States is dislocated. Since the economic relationships which existed before 1929 cannot for various reasons be restored, "recovery" involves certain deep readjustments. The system of free enterprise has become too rigid and the sense of social obligations too acute to permit the carrying out of these readjustments by individual action and individual sacrifice. Therefore, by the logic of the circumstances, the United States has been driven to experiment in collective control designed to facilitate the necessary readjustments. These experiments have their roots in the desire for recovery rather than in a popular enthusiasm for the ideal of an authoritarian state and a planned economy. They are, therefore, practical expedients rather than revolutionary processes. But it is possible that the dislocation may not yield to the expedients, thus compelling resort to more drastic ones. It is possible that the expedients may themselves deepen the dislocation by inhibiting the free enterprise upon which an essential part of

recovery depends. It is possible that the expedients will seem admirable, and equally possible that they will seem detestable.

And therefore the only conclusion that is now justified, it seems to me, is that as long as the expression of opinion remains free, it will be immediate experience rather than theory which will dictate the course of policy.

WEDDINGS

3—Dale Pennington and Virginia Jensen
10—Robert C. Peacock and Frances Molt
10—Frederick S. Howell and Meta P. Armbruester
10—Richard C. Phalen and Lucille I. Pritchard
10—George A. Rieke and Isabel A. Christen
10—Michael H. Jelinek, Jr., and Betty R. Petru
12—George Henry Rugg and Emma Louise Gross
14—Robert J. Stewart and Emma E. Bischoff
17—Frank Cerny and Blanche McMahon
17—Edwin Mraz and Margaret M. Martin
20—Malcolm S. Curphey and Jewel L. Huddleston
24—Alexander J. Cierski and Margaret Lanan

PASTOR'S CALENDAR

Preston Bradley kept the following engagements during the month of February:

1—Radio Address, KTSP, St. Paul, Minn.
1—Address, Minneapolis
1—Address, St. Paul
2—Address, Chicago Normal College
2—Address, Chicago Icelandic Association
4—Two Sermons, The Peoples Church
5—Address, Woman's Club
8—Book Lecture, The Peoples Church
9—Address, North Town Woman's Club
11—Two Sermons, The Peoples Church
12—Board Meeting, Peoples Church
13—Address, Temple Isaiah Israel
14—Book Lecture, The Peoples Church
18—Two Sermons, The Peoples Church
19—Address, Grand Avenue, Church, Milwaukee, Wis.
20—Lecture, Chicago Foundation of Literature
21—Book Lecture, The Peoples Church
22—Annual Dinner, The Peoples Church
23—Address, West Allis, Wisconsin
25—Two Sermons, The Peoples Church
28—Book Lecture, The Peoples Church

FUNERALS

2—Mrs. Annie G. Clark, Interment, Rosehill
7—Mrs. Mary Burns, Interment, Maine Twp. cemetery.
21—Miss Fern Denicke, Interment, Rosehill
22—Mrs. Herman Arnold, Interment, Rosehill
26—Frederick J. Lane, Interment, Oakwoods

LENT

Surely it is a strange man who can ponder the ancient and oft repeated habit of our earth and not be profundly moved by it. Some wistful necessity in nature awakens it in the spring time by the deft touch of some gracious mystery. What a medley of workers are secretly set at appointed tasks! Everywhere life is renewing itself, using old forms, the while it bursts them asunder with new forces. Thus Spring and Lent are two names for a single event. For it was in spring that man first looked out over the far horizon, laying aside his tools, his weapons, and built an altar to the Power that haunted him. How men have wrangled over what

this power was like! Rites horrible, rites cruel have been employed to appease its wrath; yet the glorious record of the past is the memory of a race bowed in worship. To that host we are bound by ties of our common humanity; and today, we like our early fathers, bow in reverence before the ancient Power of Renewal. For Lent assures us that we partake less by insight than by instinct of a Life, where the end of the road is something more sublime than time-enchanted dust, which men have called death!

Dr. W. Waldemar W. Argow.

WILD HONEY

I have gathered honey through the years,
Wild and Free
As any pilfering, gold-banded bee.

I have sipped the sweetness of the days—
Each bright hour
Yields up its honey like a wayside flower.

I have hoarded all the sweetness here
In my breast;
The day comes when the wildest bee must rest.

Back from the clover and the bluebell ways,
Hived from cold,
I shall have honey stored—when I am old!

—Grace Noll Crowell.

AWAKE AMERICA

Arise, America! Farward march!
What dark dream envelopes this bold race
That from the wilds wrested its place
And reared a mighty nation, unafraid,
To grasp the untold riches therein laid.
Why crouch our people, white-lipped, dismal,
As though on edge of precipice abysmal?
Awake, America, awake!
This star-lit planet called Earth
Sails its course and knows no dearth
Of treasure now for man to take.
Awake, America, awake!

—Mary Redmayne.

NEW MEMBERS

The Peoples Church of Chicago holds a public recognition service for all who have united with the church during the preceding month on the first Sunday morning of every month. Those persons who are in sympathy with the work which this church is trying to do may signify their desire for membership by applying to the pastor or the church office anytime during the month. Radio listeners who may desire membership may write to the church office or to the pastor. Members do not subscribe to any fixed creed or statement of faith. We respect the right of individual thinking on all matters of religion. Nor is there any fixed dues or pledges required. These are individual matters and the church believes in leaving them entirely to the individual.

SEATS

Seats may be reserved for the season for the morning service by calling Mrs. Harrison at the Church office, Longbeach 6878. The price is twenty-five dollars for the season. Payments can be arranged to meet the convenience of the seat-holder. 1000 seats are not offered for reservation, but are always held to be used by those not seat-holders. Reserved seats are held Sunday mornings until 10:55. You will materially assist the church by making your reservations now.

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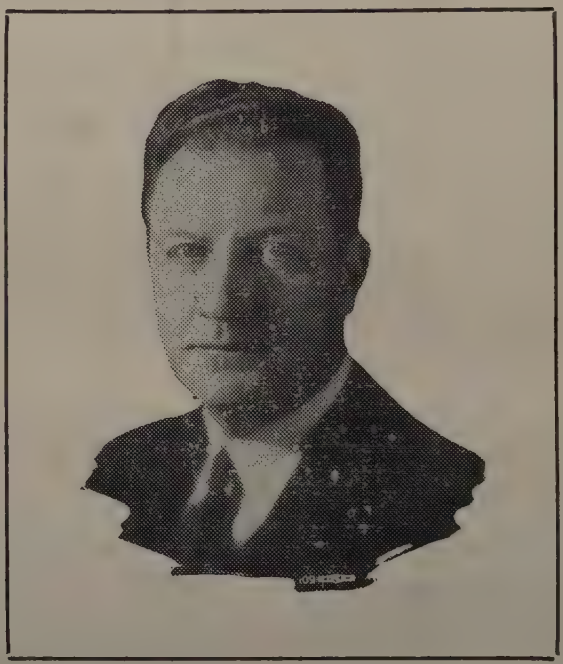

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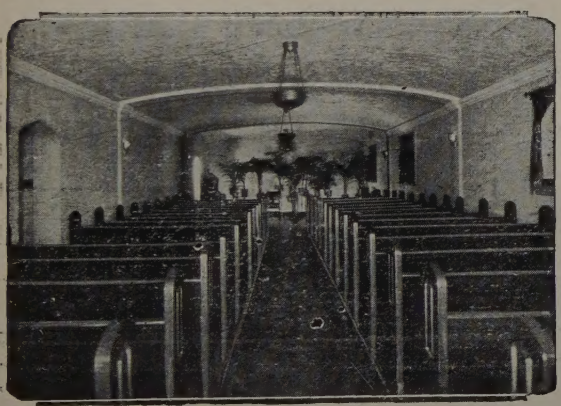

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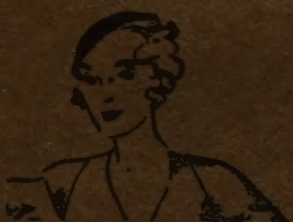

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